THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Jesus answered them and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—JOHN 7: 16, 17.

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THE NEW ZEALAND MISSION.

BY PRESIDENT CHARLES B. BARTLETT, OF THE NEW ZEALAND MISSION.

THE New Zealand mission at present embraces the New Zealand and Chatham Islands, the latter being a small group situated about three hundred miles eastward of New Zealand. For many years New Zealand, Tasmania and Australia constituted the Australasian mission, but in August 1897, the mission was divided, New Zealand being placed under the presidency of Elder Ezra T. Richards, and Australia and Tasmania being placed under the jurisdiction of Elder Andrew Smith, Jr.

Previous to the year 1853, so far as we are able to learn, the message of the restored Gospel had not been heard in New Zealand. In that year Elder Augustus Farnham, president of the Australian mission, accompanied by Elder William Cook, an Australian convert from Sydney, made their way from Sydney, Australia, and landed at Wellington, New Zealand, where they remained several months. They held a number of meetings, but without further results from their labors, returned to Australia. No further efforts to spread the Gospel in New Zealand were made until December 13, 1875, when the s.s. *Colima* brought the following Elders: Isaac Groo, Douglass Snow, John Young, E. Hoogland, Mark Croxall, Charles S. Burton, David Cluff, Frederic W. Hurst, Charles Clement Hurst, John T. Rich, and William M. Gachlin. From that date the work spread rapidly, and it was not long until branches of the Church were organized at Auckland, Christchurch, and Invercargil. From the above date until 1880, the preaching of the Gospel was confined

entirely to the European inhabitants of New Zealand, but on March 12th of that year President William Bromley and a number of Elders visited Orakei, a native village a short distance from Auckland, and had an interview with Paora Tuhare, a Maori chief, upon the subject of preaching the Gospel to the Maori people. As a result of the interview two thousand copies of a small tract setting forth the nature of the divine mission of the Prophet Joseph Smith, were published in the Maori language. Elder Charles Hardy, now president of the Auckland branch, furnished the money to pay for the printing.

The first public meeting among the Maori people was held at Orakei, March 20, 1880; and April 21, 1881, marks the date of the first appointment of an Elder to labor exclusively among the Maori people. Elder William J. McDonald was the Elder appointed and was, perhaps, the first one to acquire a knowledge of the Maori lanuguage. The first native to receive baptism at the hands of the Elders was a man named Tukoro, a native of the Penguin Islands. The first Maori to receive the ordinance was a man named Ngotoki of the Waikato tribe—he was baptised October 18, 1881—but it was not until the year 1882 that on effort was made to spread the Gospel among the Maoris. During that year a number of Elders were instructed to pay no attention to the Europeans, but to study the Maori language and devote their whole time to labor among that people. In this they were eminently successful, for the records show that 1,514 baptisms were performed, and 522 children were blest, among the people of the Maori race, between the years 1884 and 1887, and branches of the Church were organized all over the North island.

Much opposition to the spread of the Gospel was encountered. In 1886 Elders Elias Johnson and John Ephraim Magleby were seized by natives of the Ngati Parou tribe, bound hand and foot and tied to a fence for two days. This was at the instigation of Mohi Turei, a native clergyman. Other noble men who associated with the work of the Lord at the time of the introduction of the Gospel among the Maori people, and whose names will ever live in the annals of the New Zealand mission are, Elders William Paxman, William T. Stewart, William Gardner and Ezra T. Richards.

In 1886 President William T. Stewart, assisted by Ezra T. Richards and Te Whatahoro, a native Elder, made an attempt at translating the Book of Mormon, but owing to their limited knowledge of the Maori language, the work was postponed until the general conference of the mission held in 1887, when Elders Ezra T. Richards and Sondra Saunders, Jr., were selected as translators of the Book of Mormon. They were assisted in the work by the following native Elders, viz.: Henare Potae and Te Pirihi Tutekohi. Other natives assisted in the proof reading. The work of translation was completed within a year, and the book was published in 1889. During 1893 the Ready Reference was translated and published by President William T. Stewart. Both of the above works are now found in the homes of most of the native Saints, and in most cases are diligently studied, many of the Saints being able to repeat verbatim great portions of the contents of their sacred pages. The Book of Mormon, even among many of the non-Mormons, is revered as much as the Bible, many looking upon it as an authentic record of their forefathers.

In 1894 the first Maori Saints, viz.: Elder Hirini Whaanga and family,

emigrated to Zion, where they now reside, and are still faithful members of the Church. Brother Whaanga filled a mission to his native land during 1898-9. In this connection we would also state that Elder J. W. Kalueinanoku, a native of Hawaii, filled a successful mission in New Zealand, and is still remembered.

During the time the Elders were achieving such marvelous success among the natives, the work among the Europeans was almost entirely suspended, but during the year of 1892 a small beginning was again made among them by Elders Milton Bennion and George Hales in the Whangarei conference, and Elders Benjamin Goddard and companions in Manawatu. In July of 1892 Elder Thomas L. Cox and Magnus Nielson were sent to Invercargil, the most southernly city in the world, to labor exclusively among the Europeans. From that time to the present, the work has been vigorously prosecuted among both races.

During the year 1901, the Elders were subjected to numerous mobbings in the cities of Christchurch, Dunedin, and Omaru. An appeal was made to the American Consul General, Mr. Dillingham, with the result that the New Zealand government has since given our Elders ample police protection.

A number of Relief societies were organized during the years 1901 and 1902, and on August 23, 1902, under the presidency of Elder J. E. Magleby, Sister Emma Wright was sustained as mission president of this society, with Sister Takare Takana as her counselor. The Relief society is a promising organization in this mission.

The purchase of a choice building site at Mt. Roskill, one of the suburbs of Auckland, was effected July 10, 1903. During the same year Elder D. E. Davis received legal authority from the New Zealand government to solemnize marriages. At the annual conference, held April, 1904, it was decided to establish a Church school in the mission. Elder Frank E. Bodily was sustained as mission superintendent of Sunday schools, and Elder Moroni C. Woods was sustained as mission architect.

June 2, 1904, Elder Karl Q. Cannon and Thomas V. Finlayson left Lyttleton, New Zealand, to visit and carry the Gospel message to the Chatham Islands.

At the present writing, the mission reports show a membership of 4,823 souls, 275 of whom are Europeans. There are fourteen conferences, ninety branches, thirty-four Sunday schools, with a membership of 1,333. There are also fifteen Relief society organizations in the mission. Three hundred and eighty-three names are registered as having come from Zion, and there are, at present, forty-six Elders and two sisters from Zion laboring in the mission.

We are unable to give, even approximately, the number of those who have emigrated to Zion.

The Elders laboring among the Europeans are meeting with great success in making friends, and occasionally a few are initiated into the fold of Christ. We have active missions in the larger cities, and a great portion of the country has been canvassed. The principle methods available to use are tract distributing, street meetings, and private conversations. Halls and school houses are so expensive as to render their use almost impossible to us. The

European population number over 800,000, mostly from the British Isles and Scandinavia.

The Maori is the most numerous branch of the great family of Polynesian races. Numerous evidences sustain the belief that the Polynesians are of Israelitish origin through a Nephite-Lamanitish ancestry. Exact duplicates of many of the laws of Moses are still to be found in their ancient customs. The Book of Mormon informs us that the descendants of Lehi were governed by the law of Moses until the advent of the Savior. It is recorded in the 63rd chapter of Alma that a company of people, under the leadership of Hagoth, set sail in two vessels upon the blue waters of the Pacific and were lost from the knowledge of the Nephites. It is highly probable that they drifted westward to one of the numerous groups of islands (doubtless to the Hawaiian Islands) lying westward from America, and from that source sprang the Polynesian races, who inhabited the islands of the Pacific at the time of their discovery by Captain Cook.

The late Sir George Grey, formerly Governor of New Zealand, author of "Polynesian Mythology," than whom there is not a greater authority on the subject, maintained that the ancestors of the Polynesian races came from Mexico or Central America.

Nephi urged upon his brethren the necessity of securing the plates of brass that they might preserve unto their children the language of their fathers. At the present day there is no subject over which the Maori people are more enthusiastic than that of their language. In his preface to the "Grammar of the New Zealand Language," the venerable Archdeacon Maunsell says, "The points of similarity between the fundamental principles of the Maori language and those of the Hebrew have been occasionally noticed; not, however, because the author entertains any opinion that the two languages can claim any relationship to each other. . . . And here the author would acknowledge his obligations to Professor Lee for his theory of the Hebrew tenses. On no other hypothesis can a satisfactory solution of the Maori tense be given."

To their ancient priests they ascribed miraculous power. The priesthood, in a perverted form, it is true, had an existence among them until the introduction of Christianity. They have always believed in a supreme being, and were never idolatrous. They believed in and practiced polygamy. They also believe in sorcery, witchcraft, and communion with familiar spirits.

The Hebrews and Nephites paid much attention to genealogies. So also does the Maori. There are very few who cannot trace their genealogies several generations farther back than the time when their sea-roving ancestors crossed the mighty deep in their frail canoes, from "Hawaiki" (their traditional home) to these islands, about eight or nine hundred years ago.

It is estimated that at the time New Zealand was discovered the Maoris numbered about 100,000. They were constantly engaged in inter-tribal wars and were addicted to many barbarous practices, not the least revolting of which was cannibalism. However, they may be termed a comparatively virtuous people, unchastity often being punishable by death. They live together in communities instead of families. Their property, especially land, was held in common, no one having an absolute title to any portion of it.

Before civilization came with all its blighting influences of immorality,

drunkenness, tobacco, gambling and kindred vices, they were long lived, strong, vigorous and athletic, but now they are fast fading away. The average life of the native is constantly shortening. It is not an uncommon thing to see articles in the public press from the pen of thoughtful writers upon the subject of the decadence of this the noblest of all aboriginal races. A physician appointed by the government to visit all the native districts of the colony and investigate the home life and conditions of the Maori people, reported that fully one-half of the infants born of Maori parentage die before they reach the age of four years.

The present native population of the colony is a little over 43,000. It is indeed true that, though a small portion of the people have made satisfactory advancement, the greater number of them have not. The problem of how to regenerate the race is one of a serious nature and, so far as our Maori Saints are concerned, demands a solution at our hands. The day has gone by when we can treat this simply as a mission among outsiders. We will be compelled to take direction of their temporal as well as of their spiritual affairs. We will have to give them technical instruction in every department of life. This is true to a greater extent of the women than of the men. I believe that we will some day establish homes among them and, for a time, become indeed, fathers and mothers unto them. To successfully meet this condition both brethren and sisters, possessing suitable natural qualifications will be needed and the length of their missions will, of necessity, be much longer than the usual term. Some advocate the idea of gathering the Saints together in large bodies. This, I believe, to be both impracticable and undesirable. The present native land tenure and tribal jealousies are against it. It also destroys independance and self-reliance.

Usually the Maori people live together in communities instead of families. Real home or family life is practically unknown except in isolated cases. Parental control is impossible where all relatives have an equal voice with parents in the management of children.

Strange as it may seem, they need scattering into self-reliant families instead of gathering into ambitionless communities where absolute virtue in youth is almost unknown.

While we have been eminently successful in making good Latter-day Saints of those advanced in years, we have lacked success among the young. In Zion we have met similar conditions to those existing here, by the establishment of auxiliary organizations and Church schools. We will doubtless have to adopt the same method here. An effort, in this direction, has already been made. The Relief society is a promising organization, and our sisters from Zion are accomplishing good work.

Since the seeds sown by the Elders of Israel began taking root among the Maori people, the increase in membership has been continuous. They have been faithful in attending meetings and in attending and supporting conferences. Some of the annual conferences have cost large sums of money—the last one about a thousand pounds. The erection of buildings made the expenditure unusually large in this instance. They have almost accepted the law of tithing, and a good per cent. of them keep the Word of Wisdom. Numbers of native Elders have filled good local missions.

There has never been a time when the prospects were brighter for us among outside natives than at present. The honorable and consistent course of the humble servants of the Lord has inspired confidence in us. During the past year many doors, which were formerly closed against us, have been opened. There are three large organizations of Maori people who stoutly refuse to become associated with European churches, as they are members of religious organizations of native origin. There are signs that these churches are crumbling to pieces, and if we are successful in maintaining our present influence among these people there is every reason to believe that many of them will embrace the Gospel in the future.

At the present writing we are very much hampered for lack of experienced Elders. The difficulties of learning a strange language and acquiring ability to deal successfully with this peculiar people often requires the greater part of the first mission. For this reason the power of an experienced Elder returning to fill a second mission, is multiplied many fold.

Owing to the difference of the labor required of the Elders in the two divisions of the mission we have practically two distinct missions. We confidently expect that this portion of the seed of Joseph will take a conspicuous part in the great Latter-day work. No people on earth have a greater interest in the redemption of their dead, and are in a better condition to do so. Their greatest hope is that the day will soon come when they will be numbered with the Saints in Zion.

IMPORTANT CHURCH DECISION.

THE House of Lords on August 1st, rendered a very important decision in the Scottish church controversy. When the Free Church and the United Presbyterian Church united four years ago, a small minority of the Free Church declined to accept the union, and constituted themselves into a body which they called the Free Church. The minority brought an action against the United Free Church, claiming all property belonging to the original Free Church, on the ground that the minority were the only representatives of the doctrines on which it was founded. The case in the Scotch courts was decided in favor of the United Free Church, but the House of Lords, by a majority of five to two, decided to reverse the decision of the court below, and gave judgment in favor of the Free Church—that is, of the small minority.

The London *Daily Mail* comments on the decision as follows:

"If a volcano had suddenly opened in Arthur's Seat and destroyed the city of Edinburgh the consternation of Scotland would not have been greater than has been wrought by the decision of the House of Lords in the Free Kirk case. It has shaken the northern kingdom to its core, and the results of the judgment, if harshly applied, would be incalculable in the religious, social, intellectual, end political life of the country.

The highest court in the land has declared that funds, churches, manses, colleges, halls, and mission buildings, throughout the world, valued at nearly five millions sterling, shall pass from the control of a quarter of a million people, grouped in eleven hundred congregations, into the possession of twenty-four congregations, numbering five thousand. This does not mean

that the twenty-four ministers in the Highlands and Western Islands, whom Scotsmen call the 'Highland Host,' will enter into actual possession. The property is under the trust deeds and can only be employed for the purposes of the trust, as it has been hitherto. That is the essence of the judgment. But the faithful minority may enter into the control of the property. For other religious bodies the decision has especial interest, as it lays down the law that by departures from the fundamental principle of the foundation in respect of the State connection and of the Westminster confession the overwhelming majority of the Free Kirk forfeited their right to be so-called and lost their property. The root principle of the church, as asserted at the disruption in 1843, was freedom in managing its own affairs; yet the law declares that it may not depart in the slightest degree from the original position. This shows how wide is the divergence between law and what is vulgarly regarded as 'commonsense.'"

ARE YOU A CHRISTIAN?

A WRITER in *Public Opinion* asks the following questions of the English people:

"You are a Christian! Let me ask, then:

"Are you truthful? Are you honest? Are you charitable? Are you ever ready with your twopence and your cruse of oil? Are you meek? Would you suffer persecution in a thousand forms rather than do one act of wrong to your fellow-man? Do you seek during your short and tragic life to right wrong; to relieve suffering; to assuage grief; to wipe away tears; to comfort the broken-hearted? Have you pity for those who err and stray? Are you ready at all times to do good even though you have to sacrifice yourself? These are the divine attributes, and you must practice them to the best of your ability if you profess to be a Christian. If you don't, then all your profession is mere lip service, and you are a religious quack. Unhappily, the church itself for ages has been a hot-bed of quackery, hence the reason that thinking men have turned from it. We want Christianity in its purest, highest, noblest form, not the mere adulterated creeds of lip-serving men. From kings on their thrones, through all the ranks of men down to the humblest toiler struggling for bare existence, is Truth to be found? An undying echo answers No! Nevertheless, we proclaim our Christianity trumpet-tongued. And often as not, those who by the acts and deeds of their daily lives should set an example for the benefit of the vast flocks of human sheep, are the most worldly; and so the sheep prey upon each other, and in the mad, fierce struggle for existence, remorselessly and ruthlessly crush each other to death."

THE sensation of homesickness has been variously described, but never more graphically than by a little girl who, miles away from her home and mamma, sat heavy-eyed and silent at a hotel table. "Are'nt you hungry, dear?" asked her aunt, with whom she was traveling. "No'm." "Does your poor head ache?" "No'm." "Tell me what is the matter?" The lip quivered pitifully, and she said in a tone to grieve the heart, "I'm so seasick for my home and my mamma."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 11, 1904.

EDITORIAL.

THE GOSPEL TO THE DEAD.

BEFORE the Lord revealed the doctrine of salvation for the dead to Joseph Smith the Prophet, and by him taught to the world, the generally accepted idea was that death ended a soul's chance for repentance, and that in this life alone was the Gospel of Jesus Christ to be preached; but to-day this narrow view of the mercy and justice of God is nearly eradicated from the minds of men. "The larger hope" is now taught by many preachers in every Christian land, and the doctrine that there may be salvation for those who have gone unsaved into the spirit world, is being gladly received by thinking men and women.

Ofttimes, however, someone yet comes forth, and contends for the "eternal damnation" doctrine. A brother recently sent us an argument written by such an one. It is a peculiar mixture of truth and error. "There may be repentance beyond this world," this writer says, "but this repentance will have a different meaning to what the Catholic and Mormon Churches have about it. This repentance will be in hell, for there they will see the mistakes of their past lives, there they will see the blessed state of the righteous, and the thoughts that they once had this blessed chance and did not avail themselves of it, will cause them intense pain and suffering, and no doubt will cause them to repent: but,

'Too late, too late, will be the cry,
Jesus of Nazareth has passed by.'"

The statement is made that Paradise and Heaven are the same place, and that the thief on the cross went to heaven. Here is a sample of the peculiar argument which is used:

"Another argument that Christ went to heaven (immediately after His crucifixion), is this, that just before He expired on the cross He cried, 'Father, into thy hands I commend my spirit.' In Ecclesiastes v: 2, we are told that God is in heaven; God is our Father; He is Christ's Father, and if He entrusted His soul or spirit into His care He must have gone to heaven. I say 'He' because *the soul or spirit is really the man* and not the body as many suppose. Paul says, 'Ye also have a Master in heaven.' Now if Christ commended His Spirit to His Father, God, and Master, He must have gone there too. A little further on we have a statement made by Christ which seems to

contradict this argument. No such thing. It has nothing to do with this subject. I refer to the passage which says, 'Touch me not, for I have not yet ascended unto my Father.' Christ had not yet fulfilled His mission when He was crucified. He wanted to show them now that He had conquered death. *He meant here that He had not ascended in the body.*"

The italics are not in the original, but they are placed here to call attention to an inconsistency. In the first instance, this expounder of the Scriptures, in speaking of Christ, says, "the spirit is really the man, and not the body," but in the second instance the body becomes identical with the personality of Jesus and not the spirit.

Many quotations could be made from modern writers on this subject, but the following from Canon Farrar's "Early Days of Christianity," covers the ground, and is a plain and simple statement of the Scriptural doctrine of preaching the Gospel to the dead.

"St. Peter has one doctrine which is almost peculiar to himself, and which is inestimably precious. . . . I mean the subject of Christ's descent into Hades. In this truth is involved nothing less than the extension of Christ's redeeming work to the dead who died before His coming. . . . I allude, of course, to the famous passage in which St. Peter tells us (iii: 19, 20) that 'Christ died for sins once for all that He may lead us to God, slain indeed in the flesh, but quickened in the Spirit, in which also He went and preached to the spirits in prison, once disobedient, when the long-suffering of God was waiting in the days of Noah, during the preparing of the ark, by entering into which few, that is eight souls, were brought safe through water.' So far is this from being a casual allusion, that St. Peter returns to it as though with the object of making its meaning indisputably plain. When he speaks of the perishing heathen who shall after lives of sin and self-indulgence, give account to the Judge of quick and dead, he says—'For, for this cause also, even to the dead was the Gospel preached'; adding, as though to preclude any escape from his plain meaning 'that they be judged according to men in the flesh, but may live according to God in the Spirit.' Few words of Scripture have been so tortured and emptied of their significance as these. . . . Every effort has been made to explain away the plain meaning of this passage. It is one of the most precious passages of Scripture and it involves no ambiguity except such as is created by scholasticism of a prejudiced theology. . . . For if language have any meaning, this language means that Christ, when His Spirit descended to the lower world, proclaimed the message of salvation to the unpenitent dead. . . . If Christ preached to dead men who were once disobedient, then Scripture shows us that the moment of death does not necessarily involve a final and hopeless torment for every sinful soul. . . . The interpretation of Christ's 'preaching' as only a preaching of damnation is one of the most melancholy specimens of theological hardness trying to blot out the hope of God's mercy from the world beyond the grave."

N. A

If the brother who sent to this office a short article signed T. N. will kindly send us his full name and address we shall be pleased to consider the contribution.

HAVING received enquiries regarding the cost of tickets to Stockholm, by Elders who desire to visit that city for the dedication of the meeting-house, about October 1st, the following information is furnished. The usual route of travel is from Hull to Christiania, Norway, or to Gothenburg, Sweden, by steamer, and then from either of these cities to Stockholm by rail. The fare from Hull to Christiania and return, first class, including food, is £7 10s.; second class, £5. Boat sails every Friday afternoon; length of voyage about forty-four hours. From Hull to Gothenburg and return, first class, £7; second class, £4 5s., about thirty-seven hours. The round trip ticket to these ports from London is about 10s. more. Single fare from Christiania or Gottenberg to Stockholm by rail is about £1, second class. Steamers sail from Grangemouth, Scotland, every week, for Christiania—fare, second class, return ticket, £3. These are smaller boats than those that sail from London and Hull. A round trip ticket from Liverpool to Hull, Christiania, Stockholm, and Copenhagen, was quoted by Cook's at £10 10s. No doubt local agents can give any other information that is required.

Two special district meetings will be held by the Latter-day Saints at 47 Scotch Street, Carlisle, on Sunday, August 21, 1904, services commencing at 2:30 and 6:30 p.m.

DISTRICT MEETINGS will be held in the Scottish conference as follows: Edinburgh branch, August 14, 1904; Airdrie branch, August 21, 1904.

ARRIVALS.—The following Elders arrived at Liverpool, August 6, 1904, ex s.s. *Cretic*: For Great Britain—Francis Murphy, Sugar; James McFarlane, Salt Lake City; Joel R. Parrish, Centerville; Anton E. Anderson, Logan; Wellington L. Hall, Manti; Albert B. Carrigan, Peterson; Alma N. Timothy, Jensen; Martin L. Bushman, Provo. For Switzerland and Germany—Rudolph Marti, Julius F. Gertsch, Samuel Datwyler, Salt Lake City; William H. Snyder, Provo; David Henderson, Oneida, Idaho.

APPOINTMENTS.—The following Elders, who arrived August 6, 1904, are appointed to labor as follows: Francis Murphy, Ireland; James McFarlane, Newcastle; Joel R. Parrish, Sheffield; Anton E. Anderson and Wellington L. Hall, Nottingham; Albert B. Carrigan and Alma N. Timothy, Liverpool; Martin I. Bushman, Norwich.

RELEASES.—Elders Alfred A. Robinson and John Cooper of the Scottish conference, Franklin P. Foster of the Norwich conference, and Thomas A. Condie of the Leeds conference, are honorably released to return home August 25, 1904. Elder Hinman D. Folsom of the Manchester conference is honorably released to return home at his pleasure.

TRANSFER.—Elder Samuel Armitage is transferred from the Manchester to Leeds conference.

NOTES FROM THE MISSION FIELD.

A VERY successful district meeting was held in Glasgow, Sunday, August 7th, 1904. There was a very liberal turn out of Saints, and a number of investigators were present.

BECAUSE of continuous threats to drive the "Mormons" from Bristol the Elders laboring in that city recently made a visit to the police headquarters, where they were assured of all the protection they needed.

ELDERS BRIGHAM E. GRIFFITHS and James W. Cottam, report a bright opening in the town of Gainsborough. Street, hall and cottage meetings are being held, and many friends are being attracted to the message of truth which the Elders bear.

ELDER FRANK T. BRAZIER writes from Walsall: "The Wolverhampton branch is in a very promising condition. We hold regular Sunday evening service in the Co-operative Hall, Stafford Street, Wolverhampton. While our labors at present are confined to Walsall, Wednesbury and Bloxwich, we hold cottage meetings at Walsall, Waumborne, Hednesford and Little Bloxwich. At the latter we are meeting with grand success. Our meetings are held at the home of Brother Hubert Hill. Our first meeting was held about two months ago, and by the efforts of Brother Hill in assisting the Elders in their tracting, and working among his friends, we have an average attendance of about forty, all strangers. Much interest is manifested by our friends and investigators. This is a new field of labor as no Elders have been in this part for many years, and we trust our efforts will bring many to a knowledge of the doctrine of Christ. Our street meetings are successful, as the opposition we meet comes from scources that have a tendency to help us rather than to retard the work, and friends have opened their homes to us to hold cottage meetings, and are being convinced of the divine mission of Joseph Smith."

PRESIDENT SKANCHY sends the following account of the progress of the Gospel in the Scandinavian countries:

"We have been trying to open up new fields, and to reach out over new territory, especially in the northern parts of Norway and Sweden, and reports from this work are encouraging. The Elders have had a series of meetings to crowded houses. People in general up there are anxious to hear the Gospel. Our sister missionaries have been preaching the Gospel in the extreme north. They have done a good work. Similar reports have come from the Elders who are working in northern Sweden, and all feel very much blessed and very happy in their labors.

"We have been trying to improve the singing in our meetings. Whenever we can find a brother who can take the lead, we have organized choirs in the branches and have invited people to join us. Singing with us in our meetings, and listening to our teachings they have received a testimony of the truth and have accepted the Gospel. This has been a very effective way to draw many honest people to our meetings. I can see what an amount of work

could be done if we had some more experienced and energetic men, but we are thankful for what we have.

"We are pushing the work on the Stockholm hall, and I hope we shall have it finished by the time set for its dedication."

LADY MISSIONARIES IN NORWAY.

THEIR WORK IN THE LAND OF THE MIDNIGHT SUN.

THE following interesting letter has been sent us by President Anthon L. Skanchy of the Scandinavian mission, and we take pleasure in translating it for the readers of the STAR. The letter was written from Harstad, a town on the northern coast of Norway, nearly two hundred miles north of the Arctic Circle. From that point the wonderful Norwegian coast extends in rugged beauty both north and south for hundreds of miles, while at this season of the year the Midnight Sun circles around the horizon of mountain and of sea, for six weeks. Vardö is a city near the borders of Russia, about a hundred miles on the other side of North Cape. Tromsö and Bodö are also cities along the coast.

Harstad, June 28, 1904.

PRESIDENT A. L. SKANCHY,

Dear Brother and Friend—

As we cannot tell you by word of mouth just how we are faring, we send you a few lines to let you know how we are getting along. As President Hagen has told you, we have been northward as far as Vardö. We were received very kindly by the Saints in Bodö and Tromsö, where we made many new friends. We were sorry that we could not remain longer at each place, as there were so many that wished to talk with us. The Lord has been with us and blessed us both in our conversations and our public meetings, and with His continued help we feel that we can do some good in the furtherance of the truth.

At Vardö the brethren welcomed us gladly, and we had a splendid time. People came by the hundreds to hear us speak. At the request of many of the ladies of the town we held a meeting last Monday afternoon. We sang, prayed, sang and then one of us spoke for about an hour. After another song, the other spoke for an hour and a half. The last speaker tried to close her remarks a number of times, but the audience urged her to continue, as they wished to hear more. There were present nearly two hundred of the town's "finest" ladies, besides a few men. After the meeting we were asked to hold another one, but Brother Hagen thought it best not to do so.

We held a meeting here in Harstad last evening. We had a splendid audience. An editor was present, who expressed himself that he had heard nothing with which he could find fault. After the meeting, we were detained by many ladies, both old and young, who expressed their disappointment that we could not remain longer with them. Before we could get away, a crowd of people come into the room and we could have had another meeting if it had been wise.

We have had fine weather on our journey, and were well treated on board, although we did not travel first class. We made many friends on the boats, had many Gospel conversations, gave away tracts and books, and collected a good many addresses of people living at Trondhjem.

At Vardö we visited the fishing stations and the whale oil factories. We found many good people, and the brethren laboring there have a large field.

After we have rested a little here, we shall continue our journey southward. We are trying to use our time well, because we remember that President Skanchy said we should get another field next winter. Well, we are here to do whatever the Lord requires, and we hope to live in such a way that we can praise the Lord for His goodness to us on our mission.

Your sisters in the Gospel,

ANNIE C. WIDTSOE.
PETROLINE J. GAARDEN.

A CASE OF HEALING.

BROTHER WILLIAM H. FRANCIS sends us the following from Birmingham, under date of August 1, 1904: "I shall be pleased if you will insert the following in the MILLENNIAL STAR, and I trust it may strengthen all who are weak in faith, or doubt that the spiritual gifts are with the Church. On Tuesday last, July 26th, about 10:50 a.m., I was following my employment as fitter and turner. While attending to a gas engine, the ignition tube exploded, a portion of which hit me between the eyes, the red hot shale filling both of them. My master stood by me at the time. He and all who saw it thought I was blinded for life. I was led out of the workshop and taken to Birmingham Eye Hospital, where two doctors attended me. They were a considerable time operating upon my eyes. I reached home about 2 p.m. In the meantime my employers had sent word of the accident to my wife, saying she was not to leave the house. In case I was detained she would be sent for, otherwise to be prepared for any emergency. After praying, she at once sent a few lines to President William O. Creer, asking him to come and administer to me. He and Elder George Thomas arrived at my home about 7:30 p.m. In the meantime, my food and drink had to be placed in my hands, and I had to be led from one chair to another. When the gas was lighted I could distinguish no difference. About 8:30 I was administered to, and then I went to bed. Next morning I could see a little out of my left eye. As the day wore on one got stronger, and the sight gradually came to the other and by night I was able to see out of both. On Thursday I went out by myself, down to the works. I bear this testimony to all, showing that the Lord restored my sight through His servants the Elders. It was a miracle. My heart is full of thankfulness and praise to my Heavenly Father, and I feel grateful to the Elders for their promptitude and goodness in coming."

The facts as stated above are testified to by Albert E. Chave a gentleman, not a member of the Church, living with Brother Francis. President Creer of the Birmingham conference also corroborates the statement.

COUNT TOLSTOY ON THE WAR.

COUNT LEO TOLSTOY has in the *London Times* of June 27th, a lengthy article on the present war between his country and Japan. The article is a very forcible one, and has caused general press comment throughout the civilized world. He uses as his text the saying of Christ to the Jews that came against Him: "This is your hour, and the power of darkness." We here reproduce a number of quotations from the article.

"Again war, again sufferings, necessary to nobody, utterly uncalled for; again fraud, again the universal stupefaction and brutalization of men.

"Men who were separated from each other by thousands of miles, hundreds of thousands of such men (on the one hand—Buddhists, whose law forbids the killing, not only of men, but of animals; on the other hand—Christians, professing the law of brotherhood and love) like wild beasts on land and on sea are seeking out each other, in order to kill, torture, and multilate each other in the most cruel way. What can this be? Is it a dream or a reality? Something is taking place which should not, cannot be; one longs to believe that it is a dream and to awake from it.

"But no, it is not a dream, it is a dreadful reality!

"One could yet understand how a poor, uneducated, defranded Japanese, torn from his field and taught that Buddhism consists not in compassion to all that lives, but in sacrifice to idols, and how a similar poor illiterate fellow from the neighborhood of Toula or Nijni Novgorod, who has been taught that Christianity consists in worshipping Christ, the Madonna, Saints, and their ikons—one could understand how these unfortunate men, brought by the violence and deceit of centuries to recognize the greatest crime in the world—the murder of one's brethren—as a virtuous act, can commit these dreadful deeds, without regarding themselves as being guilty in so doing.

"But how can so-called enlightened men preach war, support it, participate in it, and, worst of all, without suffering the dangers of war themselves, incite others to it, sending their unfortunate defrauded brothers to fight? These so-called enlightened men cannot possibly ignore, I do not say the Christian law, if they recognize themselves to be Christians, but all that has been written, is being written, has and is being said, about the cruelty, futility, and senselessness of war. They are regarded as enlightened men precisely because they know all this. The majority of them have themselves written and spoken about this. Not to mention The Hague Conference, which called forth universal praise, or all the books, pamphlets, newspaper articles, and speeches demonstrating the possibility of the solution of international misunderstandings by international arbitration—no enlightened man can help knowing that the universal competition in the armaments of States must inevitably lead them to endless wars, or to a general bankruptcy, or else to both the one and the other. They cannot but know that besides the senseless, purposeless expenditure of milliards of roubles, *i.e.*, of human labor, on the preparations for war during the wars themselves millions of the most energetic and vigorous men perish in that period of their life which is best for productive labor (during the past century wars have destroyed 14,000,000 men). Enlightened men cannot but know that occasions for war are always such as are not worth

not only one human life, but not one hundredth part of all that which is spent upon wars (in fighting for the emancipation of the negroes much more was spent than it would have cost to redeem them from slavery.)

"All over Russia, from the Palace to the remotest village, the pastors of churches, calling themselves Christians, appeal to that God who has enjoined love to one's enemies—to the God of Love Himself—to help the work of the devil to further the slaughter of men.

"Stupefied by prayers, sermons, exhortations, by processions, pictures and newspapers, the cannon's flesh, hundreds of thousands of men, uniformly dressed, carrying divers deadly weapons, leaving their parents, wives, children, with hearts of agony, but with artificial sprightliness, go where they, risking their own lives, will commit the most dreadful act of killing men whom they do not know and who have done them no harm. And they are followed by doctors and nurses, who somehow imagine that at home they cannot serve simple, peaceful, suffering people, but can only serve those who are engaged in slaughtering each other. Those who remain at home are gladdened by news of the murder of men, and when they learn that many Japanese have been killed they thank some one whom they call God.

"All this is not only regarded as the manifestation of elevated feeling, but those who refrain from such manifestations, if they endeavor to disabuse men, are deemed traitors and betrayers, and are in danger of being abused and beaten by a brutalized crowd which, in defence of its insanity and cruelty, can possess not other weapon than brute force.

"It is as if there had never existed either Voltaire, or Montaiane, or Pascal, or Swift, or Kant, or Spinoza, or hundreds of other writers who have exposed, with great force, the madness and futility of war, and have described its cruelty, immorality and savagery; and, above all, it is as if there had never existed Jesus and His teaching of human brotherhood, and love of God and of men.

"One recalls all this to mind and looks around on what is now taking place, and one experiences horror less at the abominations of war than at that which is the most horrible of all horrors—the consciousness of the impotency of human reason.

That which alone distinguishes man from the animal, that which constitutes his merit—his reason—is found to be an unnecessary, and not only a useless, but a pernicious addition, which simply impedes action, like a bridle fallen from a horse's head, and entangled in his legs and only irritating him.

"It is comprehensible that a heathen, a Greek, a Roman, even a mediæval Christian, ignorant of the Gospel and blindly believing all the prescriptions of the Church, might fight, and, fighting, pride himself on his military achievements; but how can a believing Christian, or even a sceptic, involuntarily permeated by the Christian ideals of human brotherhood and love which have inspired the works of the philosophers, moralists, and artists, of our time; how can such take a gun, or stand by a cannon, and aim at a crowd of his fellow men, desiring to kill as many of them as possible?

"The evil from which men of our time are suffering is produced by the fact that the majority live without that which alone affords a rational guidance for human activity—without religion, not that religion which consists in belief in